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THE WEDDING ANTHEM OF THE PRINCESS OF WALES.

O Perfect Love, all human thought transcending,
Lowly we kneel in prayer before Thy Throne,
That theirs may be the love that knows no ending
Whom Thou for evermore dost join in one.

O Perfect Life, be thou their full assurance
Of tender charity and steadfast faith,
Of patient hope, and quiet, brave endurance,
With childlike trust that fears no pain nor death.

Grant them the joy which brightens earthly sorrow;
Grant them the peace which calms all worldly strife,
And to life's day the glorious unknown morrow
That dawns upon eternal love and life.

—BARNABY.

A BRIER ROSE.

MARIA L. EVE.

Is this the boon desired so much,
This thorny rose we cannot touch,
But we are wounded for our pains.
Yet clasp it while the thorn remains?
For Love did once in Eden dwell,
Ere yet among the thorns it fell,
That now is but a brier rose
Amid the wilderness that grows.

No sweeter rose was ever seen;
But, ah! her thorns, how sharp and keen,
How deep they pierce, how long abide,
How closely in her beauty hide.
For every rose a thorn, a tear—
Who wants a flower that costs so dear?
For love is but a brier rose,
A thing of joy, beset with woes.

But, ah! how rich, and red, and rare
Her roses are. Who would not dare
The wounding of her thorns to bear
This fairest earthly rose to wear!
For there is nothing sweeter here,
Tho' full of thorns and costing dear;
And it will bloom one day, be sure,
A brier rose no more, no more.

PROFESSOR GOLDWIN SMITH ON "PROGRESS AND WAR."

R. B. HOWARD.

No more interesting paper, on the general subject of the attitude of mankind as to war, has lately appeared, than one by the above writer, in the July number of *Macmillan's Magazine*. The "despairing secretary of a Peace Society," whose New York address suggested so able a treatise, did not labor in vain. Nobody doubts the growth of the Peace sentiment, which the writer so well states and illustrates. That growth is as evident as the progress of civilization. The 60,000 people killed by Henry VIII. in Great Britain indicate an outgrown barbarism, as do the greater infrequency and mitigated cruelty of wars. But in reading the article we are not convinced of the soundness of certain positions of the writer. For instance, the argument that the Gospel countenances war has been repeatedly answered. But Professor Smith

again mentions the soldier "whom John the Baptist did not command to give up his calling," but only his practice of extortion, as evidence that he considered that calling necessary. Christ seems to have directed his teachings largely to individuals rather than institutions. He did not denounce the cruel and arbitrary rule of Rome, nor the system of Slavery. His method was to teach men principles of conduct which, if practised, would inevitably modify and abolish bad institutions. Such was his course as to War. If anyone will explain to us how a soldier's profession in the time of Christ, or at any time, is consistent with loving enemies, doing them good, by forgiving and feeding them, with the profession of a soldier in war, we will concede that the Great Teacher did not oppose war and warriors. Professor Smith calls attention to the two religious soldiers whom our Lord commended, —the Centurion Cornelius, and the other, whose servant he healed. Certainly no countenance of war can be found in the connected incidents. The Centurions are commended for alms and prayers, benevolence towards Jews, their natural enemies, and for faith and obedience, virtues which any soldier might exercise, and which are commendable in any man. But our Lord, never by a whisper, praised the profession of arms. He nowhere eulogized physical courage, or praised men for brave fighting, or any form of wounding, much less killing, either their military enemies or their civil oppressors, insulters, and enslavers. All of this may be approved by mankind, but one fails to find it in the Gospel of the Son of God.

But Professor Smith—who occasionally seems to lapse into opinions which have been left behind and are outgrown—alleges that the expression "warring a good warfare," and similar military figures in the Epistles, are proofs that the moral character of the things symbolized is not condemned. A writer employs such figures of speech as are familiar to his readers, that he may the more readily and vividly convey his meaning. *The fact that our Lord describes His coming as like that of the thief, for silence and unexpectedness, does not indicate any approval of stealing.* Soldiers were everywhere in the Roman Empire, as they are to-day in Europe. Paul had one to "keep him." He was a long time chained to a soldier. Nobody could look out of his window and not see one passing. No wide prospect would open, without being somewhere adorned (or obstructed) by military display. Hence, if Paul was to write intelligibly, he would illustrate discipleship of Jesus by the qualities of a good soldier. He would commend a "fight of faith." He would speak of the sharp but bloodless "sword of the Spirit." Like the grass of the field and the fowls of the air, in the teaching of our Saviour, on the open mountain side, so were military men and things to His imprisoned or persecuted disciples.

Indeed, nearly all written history, poetry, and fiction is equally warlike. All languages, whatever else they may lack—even a word to express home, or God—never lack the words that express the avocations, virtues, or passions of the soldier.

Since this is so, the sacred writings would have been as unintelligible as if cast in the mould of modern scientific terms, had they excluded the figures and symbols which the world has learned to understand. Much of the symbolism of the Book of Revelations may be accounted for in the same way.—*London Herald of Peace.*

I have lived to know that the secret of happiness is never to allow your energies to stagnate.—*Adam Clarke.*